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Adolf Hitler
He is Victory

Illustrated

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He is Victory

Foreword: Adolf Hitler, the Führer

With the death of German President Paul von Hindenburg, Chancellor Adolf Hitler becomes absolute dictator of Germany under the title of *Fuhrer*, or "Leader." The German army took an oath of allegiance to its new commander-in-chief, and the last remnants of Germany's democratic government were dismantled to make way for Hitler's Third Reich. The Fuhrer assured his people that the Third Reich would last for a thousand years, but Nazi Germany collapsed just 11 years later.

Adolf Hitler was born in Braunau am Inn, Austria, in 1889. As a young man he aspired to be a painter, but he received little public recognition and lived in poverty in Vienna. Of German descent, he came to detest Austria as a "patchwork nation" of various ethnic groups, and in 1913 he moved to the German city of Munich in the state of Bavaria. After a year of drifting, he found direction as a German soldier in World War I, and was decorated for his bravery on the battlefield. He was in a military hospital in 1918, recovering from a mustard gas attack that left him temporarily blind, when Germany surrendered.

He was appalled by Germany's defeat, which he blamed on "enemies within"–chiefly German communists and Jews–and was enraged by the punitive peace settlement forced on Germany by the victorious Allies. He remained in the German army after the war, and as an intelligence agent was ordered to report on subversive activities in Munich's political parties. It was in this capacity that he joined the tiny German Workers' Party, made up of embittered army veterans, as the group's seventh member. Hitler was put in charge of the party's propaganda, and in 1920 he assumed leadership of the organization, changing its name to *Nationalsozialistische Deutsche Arbeiterpartei* (National Socialist German Workers' party), which was abbreviated to *Nazi*.

The party's socialist orientation was little more than a ploy to attract working-class support; in fact, Hitler was fiercely right-wing. But the economic views of the party were overshadowed by the Nazis' fervent nationalism, which blamed Jews, communists, the Treaty of Versailles, and Germany's ineffectual democratic government for the country's devastated economy. In the early 1920s, the ranks of Hitler's Bavarian-based Nazi party swelled with resentful Germans. A paramilitary organization, the *Sturmabteilung* (SA), was formed to protect the Nazis

and intimidate their political opponents, and the party adopted the ancient symbol of the swastika as its emblem.

In November 1923, after the German government resumed the payment of war reparations to Britain and France, the Nazis launched the "Beer Hall Putsch"–an attempt at seizing the German government by force. Hitler hoped that his nationalist revolution in Bavaria would spread to the dissatisfied German army, which in turn would bring down the government in Berlin. However, the uprising was immediately suppressed, and Hitler was arrested and sentenced to five years in prison for treason.

Imprisoned in Landsberg fortress, he spent his time there dictating his autobiography, *Mein Kampf* (My Struggle), a bitter and rambling narrative in which he sharpened his anti-Semitic and anti-Marxist beliefs and laid out his plans for Nazi conquest. In the work, published in a series of volumes, he developed his concept of the Fuhrer as an absolute dictator who would bring unity to German people and lead the "Aryan race" to world supremacy.

Political pressure from the Nazis forced the Bavarian government to commute Hitler's sentence, and he was released after nine months. However, Hitler emerged to find his party disintegrated. An upturn in the economy further reduced popular support of the party, and for several years Hitler was forbidden to make speeches in Bavaria and elsewhere in Germany.

The onset of the Great Depression in 1929 brought a new opportunity for the Nazis to solidify their power. Hitler and his followers set about reorganizing the party as a fanatical mass movement, and won financial backing from business leaders, for whom the Nazis promised an end to labour agitation. In the 1930 election, the Nazis won six million votes, making the party the second largest in Germany. Two years later, Hitler challenged Paul von Hindenburg for the presidency, but the 84-year-old president defeated Hitler with the support of an anti-Nazi coalition.

Although the Nazis suffered a decline in votes during the November 1932 election, Hindenburg agreed to make Hitler chancellor in January 1933, hoping that Hitler could be brought to heel as a member of his cabinet. However, Hindenburg underestimated Hitler's political audacity, and one of the new chancellor's first acts was to exploit the burning of the Reichstag (parliament) building as a pretext for calling general elections. The police under Nazi Hermann Goering suppressed much of the party's

opposition before the election, and the Nazis won a bare majority. Shortly after, Hitler took on dictatorial power through the Enabling Acts.

Chancellor Hitler immediately set about arresting and executing political opponents, and even purged the Nazis' own SA paramilitary organization in a successful effort to win support from the German army. With the death of President Hindenburg on August 2, 1934, Hitler united the chancellorship and presidency under the new title of Fuhrer. As the economy improved, popular support for Hitler's regime became strong, and a cult of Fuhrer worship was propagated by Hitler's capable propagandists.

German remilitarization and state-sanctioned anti-Semitism drew criticism from abroad, but the foreign powers failed to stem the rise of Nazi Germany. In 1938, Hitler implemented his plans for world domination with the annexation of Austria, and in 1939 Germany seized all of Czechoslovakia. Hitler's invasion of Poland on September 1, 1939, finally led to war with Germany and France. In the opening years of World War II, Hitler's war machine won a series of stunning victories, conquering the great part of continental Europe. However, the tide turned in 1942 during Germany's disastrous invasion of the USSR.

By early 1945, the British and Americans were closing in on Germany from the west, the Soviets from the east, and Hitler was holed up in a bunker under the chancellery in Berlin awaiting defeat. On April 30, with the Soviets less than a mile from his headquarters, Hitler committed suicide with Eva Braun, his mistress whom he married the night before.

Whatever is said about Adolf Hitler, we are thus obliged, like it or not, to live under Hitler's shadow. Our enemies have ensured that any expression of White racial consciousness, however innocuous, will be officially pronounced hatefully Hitlerian and "Nazi," whether we admire Hitler or despise him. It is therefore incumbent on us, as a simple matter of self-defence, to arrive at a balanced view of Hitler and the movement he has founded.

Adolf Hitler defined his own National Socialism as a uniquely German movement:

> "The National Socialist doctrine, as I have always proclaimed, is not for export. It was conceived for the German people." (*Hitler-Bormann Documents*, Feb. 21, 1945)

In other words, German National Socialism arose at a specific time in a specific place under the pressure of a unique set of historical circumstances, none of which could ever be precisely replicated elsewhere. In particular, the autocratic Führer state, central to NS Germany, would never be acceptable to Americans; the republican political culture and belief in individual rights are, thankfully, far too strong. Hitler was a dictator and his government authoritarian; Americans prefer their political and civil liberties.

Which doesn't mean that National Socialist Germany was a police state. It had in fact fewer policemen per capita, and far fewer secret police, than either modern Germany or the United States, despite the misleading image most of us have of legions of sinister Gestapo agents kicking down doors in the middle of the night.

The basic principles of National Socialism are, nevertheless, universal: that God (or Nature) has assigned each of us to a racial group and has endowed each group with distinct qualities; that a nation is not simply a geographical concept, a set of lines arbitrarily drawn on a map irrespective of the people living within them, but instead derives (or should derive) its political institutions and national objectives from the character of the people themselves; that a nation organized to preserve a race and develop its distinctive character is therefore "natural"; that the strength and social cohesion of a nation derives from its sense of a common identity, of which race is the most important determinant; that in addition to our individual rights we have larger social obligations, not only to the present generation of our nation but to its past and future generations as well; that the primary purpose of a nation is not economic, but the preservation and advancement of its people, economics being subordinate to the *volkisch* (racial/national) objectives that should be a nation's core reason for existing.

Never in human history has a single man received such sustained vilification, the basic effect and purpose of which has been to inhibit Whites from thinking racially and from acting in their own racial self-interest, as all other racial/ethnic groups do. Learning the truth about Adolf Hitler is a liberating experience. By the truth I mean not an idealized counter-myth to the pervasive myth of Hitler as evil incarnate, but the man himself, faults and virtues, strengths and weaknesses. Once you've done it, once you've discovered the real Adolf Hitler beneath the lies and distortions that have buried his legacy, you'll be permanently immunized against anti-White propaganda, because you will have seen through the best/worst the System has to offer.

The danger of historical lies invented by the extreme leftists

On January 20, 1997, Bill Clinton began his second term as President with a swearing-in ceremony at the White House followed by an inaugural address. During the first few minutes of this speech, Clinton briefly surveyed the history of the past ten decades:

What a century it has been. America became the world's mightiest industrial power; saved the world from tyranny in two world wars and a long Cold War; and time and again, reached across the globe to millions who longed for the blessings of liberty.

Not only do these proud, even boastful words contain historical falsehoods, they manifest an arrogance that lays the groundwork for future calamity. In truth, in neither the first nor the second world wars did the United States "save the world from tyranny."

World War I

In April 1917, President Woodrow Wilson called for America's entry into World War I by proclaiming that "the world must be made safe for democracy." On another occasion, he declared that US participation in the conflict would make it a "war to end war." To secure support for this crusade, newspapers and political leaders, and an official US government propaganda agency, portrayed Germany as a power-mad tyranny that threatened the liberty of the world.

However, within just a few years after the November 1918 armistice that ended the fighting, this wartime propaganda image was widely recognized as absurd. Today no serious historian regards Wilhelmine Germany as a "tyranny," or believes that it posed any kind of threat to the United States, much less "the world."

Ironically, America's principal allies in World War I -- Britain and France -- were at the time the world's greatest imperial powers. (A sore point for many Americans of Irish background was Britain's control of Ireland.) Many in the United States regarded Britain, not Germany, as the foremost threat to world liberty, recalling that Americans had waged a bitter, drawn-out war for independence from British rule (1775-1783), and that during a second war with the same country (1812-1814) British troops had sacked and burned down the US capital.

World War II

President Clinton's distortion of history is even more glaring with regard to the Second World War. America's two most important military allies in that conflict were the foremost imperialist power (Britain) and the cruellest tyranny (Soviet Russia). During both world wars, Britain ruled a vast global empire, subjugating millions against their will in what are now India, Pakistan, South Africa, Palestine/Israel, Egypt and Malaysia, to name but a few. America's other great wartime ally, Stalinist Russia, was, by any objective measure, a vastly more cruel despotism than Hitler's Germany.

If the US had not intervened in World War II, Germany and its allies might have succeeded in vanquishing Soviet Communism. A victory of the Axis powers also would have meant no Communist subjugation of eastern Europe and China, no protracted East-West "Cold War," and no "hot wars" in Korea and Vietnam.

In fact, and contrary to Clinton's version of history, during the Second War the United States helped substantially to preserve the world's most terrible tyranny. In cooperation with the Soviet Union, the United States helped to oppress "millions who longed for the blessings of liberty."

Today's political and intellectual leaders seem eager to whitewash or forget the Soviet role in the World War II, or America's cordial wartime alliance with Soviet Russia and its leader. To solidify the Allied coalition -- formally known as the "United Nations" -- President Franklin Roosevelt, British Prime Minister Winston Churchill, and Soviet premier Joseph Stalin met together in person on two occasions: in November 1943 at Teheran, Iran, and in February 1945 in Yalta, Crimea.

In a joint declaration issued at the conclusion of the Teheran meeting, the three leaders expressed "our determination that our nations shall work together in war and in the peace that will follow." The "Big Three" continued:

We recognize fully the supreme responsibility resting upon us and all the United Nations to make a peace which will command the good will of the overwhelming mass of the peoples of the world and banish the scourge and terror of war for many generations.

We shall seek the cooperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them, as they may choose to come, into a world family of democratic nations.

... Emerging from these cordial conferences we look with confidence to the day when all the peoples of the word may live free, untouched by tyranny, according to their varying desires and their own consciences.

To emphasize the trusting nature of their alliance, Roosevelt, Churchill and Stalin concluded their joint statement with the words:

> "We came here with hope and determination. We leave here, friends in fact, in spirit and in purpose."

The wartime leaders of the United States, Britain and Soviet Russia accomplished precisely what they accused the Axis leaders of Germany, Italy and Japan of conspiring to achieve: world domination. At the Teheran, Yalta and Potsdam conferences, and in crass violation of their own loftily proclaimed principles, the US, British and Soviet leaders disposed of millions of people with no regard for their wishes (most tragically, perhaps, in the case of Poland). To insure the rule of the victorious Allied powers after the war, the "Big Three" established the United Nations organization to function as a permanent global police force.

Lessons

Many Americans recall their country's role in the Vietnam war, and other overseas military adventures since 1945, with embarrassment and even shame. But most Americans -- whether they call themselves conservative or liberal -- like to regard World War II as "the good war," a morally unambiguous conflict between Good and Evil. So successfully have politicians and intellectual leaders, together with the mass media, promoted this simplistic, self-righteous view of history, that President Clinton could be confident that it would be accepted without objection.

The President's distortion of history is all the more remarkable considering that in this same inaugural speech he proclaimed the dawning

of an "information age" in which "education will be every citizen's most prized possession."

How a nation views the past is not a trivial or merely academic exercise. Our perspective on history profoundly shapes our actions in the present, often with grave consequences for the future. Drawing conclusions from our understanding of the past, we make or support policies that greatly impact the lives of millions.

During the late 1960s and early 1970s, for example, political leaders, journalists and scholars often rationalized and justified America's ill-fated role in the Vietnam war on the basis of a badly distorted understanding of Third Reich Germany, drawing faulty historical parallels between Ho Chi Minh and Hitler, with erroneous references to the September 1938 Munich Conference.

The hubris of Clinton's portrayal of history is not merely an affront against historical truth, it is dangerous because it sanctions potentially even more calamitous military adventures in the future. After all, if the United States was as righteous and as successful as the President says it was in "saving the world" in two world wars, why would anyone oppose similar world-saving crusades in the future?

Review and Conclusion

In April 1945, when Adolf Hitler died by his own hand in the rubble of Berlin, nobody was much interested in what he had once believed. That was to be expected. War is no time for reflection, and what Hitler had done was so shattering, and so widely known through images of naked bodies piled high in mass graves, that little or no attention could readily be paid to National Socialism as an idea. It was hard to think of it as an idea at all. Hitler, who had once looked a crank or a clown, was exposed as the leader of a gang of thugs, and the world was content to know no more than that.

Half a century on, there is much to be said. Even thuggery can have its reasons, and the materials that have newly appeared, though they may not transform judgement, undoubtedly enrich and deepen it. Confidants of Hitler. such as the late Albert Speer, have published their reminiscences; his wartime table-talk is a book; early revelations like Hermann Rauschning's Hitler Speaks of 1939 have been validated by painstaking

research, and the notes of dead Nazis like Otto Wagener have been edited, along with a full text of Goebbels's diary.

It is now clear beyond all reasonable doubt that Hitler and his associates believed they were socialists, and that others, including democratic socialists, thought so too. The title of National Socialism was not hypocritical. The evidence before 1945 was more private than public, which is perhaps significant in itself. In public Hitler was always anti-Marxist, and in an age in which the Soviet Union was the only socialist state on earth, and with anti-Bolshevism a large part of his popular appeal, he may have been understandably reluctant to speak openly of his sources. His megalomania, in any case, would have prevented him from calling himself anyone's disciple. That led to an odd and paradoxical alliance between modern historians and the mind of a dead dictator. Many recent analysts have fastidiously refused to study the mind of Hitler; and they accept, as unquestioningly as many Nazis did in the 1930s, the slogan "Crusade against Marxism" as a summary of his views. An age in which fascism has become a term of abuse is unlikely to analyse it profoundly.

His private conversations, however, though they do not overturn his reputation as an anti-Communist, qualify it heavily. Hermann Rauschning, for example, a Danzig Nazi who knew Hitler before and after his accession to power in 1933, tells how in private Hitler acknowledged his profound debt to the Marxian tradition. "I have learned a great deal from Marxism" he once remarked, "as I do not hesitate to admit". He was proud of a knowledge of Marxist texts acquired in his student days before the First World War and later in a Bavarian prison, in 1924, after the failure of the Munich putsch. The trouble with Weimar Republic politicians, he told Otto Wagener at much the same time, was that "they had never even read Marx", implying that no one who had failed to read so important an author could even begin to understand the modern world; in consequence, he went on, they imagined that the October revolution in 1917 had been "a private Russian affair", whereas in fact it had changed the whole course of human history! His differences with the communists, he explained, were less ideological than tactical. German communists he had known before he took power, he told Rauschning, thought politics meant talking and writing. They were mere pamphleteers, whereas "I have put into practice what these peddlers and pen pushers have timidly begun", adding revealingly that "the whole of National Socialism" was based on Marx.

That is a devastating remark and it is blunter than anything in his speeches or in Mein Kampf.; though even in the autobiography he observes that his own doctrine was fundamentally distinguished from the Marxist by reason that it recognised the significance of race - implying, perhaps, that it might otherwise easily look like a derivative. Without race, he went on, National Socialism "would really do nothing more than compete with Marxism on its own ground". Marxism was internationalist. The proletariat, as the famous slogan goes, has no fatherland. Hitler had a fatherland, and it was everything to him.

Yet privately, and perhaps even publicly, he conceded that National Socialism was based on Marx. On reflection, it makes consistent sense. The basis of a dogma is not the dogma, much as the foundation of a building is not the building, and in numerous ways National Socialism was based on Marxism. It was a theory of history and not, like liberalism or social democracy, a mere agenda of legislative proposals. And it was a theory of human, not just of German, history, a heady vision that claimed to understand the whole past and future of mankind. Hitler's discovery was that socialism could be national as well as international. There could be a national socialism. That is how he reportedly talked to his fellow Nazi Otto Wagener in the early 1930s. The socialism of the future would lie in "the community of the volk", not in internationalism, he claimed, and his task was to "convert the German volk to socialism without simply killing off the old individualists", meaning the entrepreneurial and managerial classes left from the age of liberalism. They should be used, not destroyed. The state could control, after all, without owning, guided by a single party, the economy could be planned and directed without dispossessing the propertied classes.

That realisation was crucial. To dispossess, after all, as the Russian civil war had recently shown, could only mean Germans fighting Germans, and Hitler believed there was a quicker and more efficient route. There could be socialism without civil war.

Now that the age of individualism had ended, he told Wagener, the task was to "find and travel the road from individualism to socialism without revolution". Marx and Lenin had seen the right goal, but chosen the wrong route - a long and needlessly painful route - and, in destroying the bourgeois and the kulak, Lenin had turned Russia into a grey mass of undifferentiated humanity, a vast anonymous horde of the dispossessed; they had "averaged downwards"; whereas the National Socialist state would raise living standards higher than capitalism had ever known. It is

plain that Hitler and his associates meant their claim to socialism to be taken seriously; they took it seriously themselves.

For half a century, none the less, Hitler has been portrayed, if not as a conservative - the word is many shades too pale - at least as an extreme instance of the political right. It is doubtful if he or his friends would have recognised the description. His own thoughts gave no prominence to left and right, and he is unlikely to have seen much point in any linear theory of politics. Since he had solved for all time the enigma of history, as he imagined, National Socialism was unique. The elements might be at once diverse and familiar, but the mix was his.

Hitler's mind, it has often been noticed, was in many ways backward-looking: not medievalising, on the whole, like Victorian socialists such as Ruskin and William Morris, but fascinated by a far remoter past of heroic virtue. It is now widely forgotten that much the same could be said of Marx and Engels.

It is the issue of race, above all, that for half a century has prevented National Socialism from being seen as socialist. The proletariat may have no fatherland, as Lenin said. But there were still, in Marx's view, races that would have to be exterminated. That is a view he published in January-February 1849 in an article by Engels called "The Hungarian Struggle" in Marx's journal the Neue Rheinische Zeitung, and the point was recalled by socialists down to the rise of Hitler.

It is now becoming possible to believe that Auschwitz was socialist-inspired. The Marxist theory of history required and demanded genocide for reasons implicit in its claim that feudalism was already giving place to capitalism, which must in its turn be superseded by socialism. Entire races would be left behind after a workers' revolution, feudal remnants in a socialist age; and since they could not advance two steps at a time, they would have to be killed. They were racial trash, as Engels called them, and fit only for the dung-heap of history.

That brutal view, which a generation later was to be fortified by the new pseudo-science of eugenics, was by the last years of the century a familiar part of the socialist tradition, though it is understandable that since the liberation of Auschwitz in January 1945 socialists have been eager to forget it. But there is plenty of evidence in the writings of HG Wells, Jack London, Havelock Ellis, the Webbs and others to the effect that socialist commentators did not flinch from drastic measures. The idea of ethnic cleansing was orthodox socialism for a century and more.

So the socialist intelligentsia of the western world entered the First World War publicly committed to racial purity and white domination and no less committed to violence. Socialism offered them a blank cheque, and its licence to kill included genocide. In 1933, in a preface to On the Rocks, for example, Bernard Shaw publicly welcomed the exterminatory principle which the Soviet Union had already adopted. Socialists could now take pride in a state that had at last found the courage to act, though some still felt that such action should be kept a secret. In 1932 Beatrice Webb remarked at a tea-party what "very bad stage management" it had been to allow a party of British visitors to the Ukraine to see cattle-trucks full of starving "enemies of the state" at a local station. "Ridiculous to let you see them", said Webb, already an eminent admirer of the Soviet system. "The English are always so sentimental" adding, with assurance: "You cannot make an omelette without breaking eggs." A few years later, in 1935, a Social Democratic government in Sweden began a eugenic programme for the compulsory sterilisation of gypsies, the backward and the unfit, and continued it until after the war.

The claim that Hitler cannot really have been a socialist because he advocated and practised genocide suggests a monumental failure, then, in the historical memory. Only socialists in that age advocated or practised genocide, at least in Europe, and from the first years of his political career Hitler was proudly aware of the fact. Addressing his own party, the NSDAP, in Munich in August 1920, he pledged his faith in socialist-racialism: "If we are socialists, then we must definitely be anti-semites - and the opposite, in that case, is Materialism and Mammonism, which we seek to oppose." There was loud applause. Hitler went on: "How, as a socialist, can you not be an anti-semite?" The point was widely understood, and it is notable that no German socialist in the 1930s or earlier ever sought to deny Hitler's right to call himself a socialist on grounds of racial policy. In an age when the socialist tradition of genocide was familiar, that would have sounded merely absurd. The tradition, what is more, was unique. In the European century that began in the 1840s from Engels's article of 1849 down to the death of Hitler, everyone who advocated genocide called himself a socialist, and no exception has been found.

The first reactions to National Socialism outside Germany are now largely forgotten. They were highly confused, for the rise of fascism had caught the European left by surprise. There was nothing in Marxist scripture to predict it and must have seemed entirely natural to feel baffled. Where had it all come from? Harold Nicolson, a democratic socialist, and after 1935 a Member of the House of Commons,

conscientiously studied a pile of pamphlets in his hotel room in Rome in January 1932 and decided judiciously that fascism (Italian-style) was a kind of militarised socialism; though it destroyed liberty, he concluded in his diary, "it is certainly a socialist experiment in that it destroys individuality". The Moscow view that fascism was the last phase of capitalism, though already proposed, was not yet widely heard. Richard remarked in a 1934 BBC talk that many students in Nazi Germany believed they were "digging the foundations of a new German socialism".

By the outbreak of civil war in Spain, in 1936, sides had been taken, and by then most western intellectuals were certain that Stalin was left and Hitler was right. That sudden shift of view has not been explained, and perhaps cannot be explained, except on grounds of argumentative convenience. Single binary oppositions - cops-and-robbers or cowboys-and-Indians - are always satisfying. The Molotov-Ribbentrop pact was seen by hardly anybody as an attempt to restore the unity of socialism. A wit at the British Foreign Office is said to have remarked that all the "Isms" were now "Wasms", and the general view was that nothing more than a cynical marriage of convenience had taken place.

By the outbreak of world war in 1939 the idea that Hitler was any sort of socialist was almost wholly dead. One may salute here an odd but eminent exception. Writing as a committed socialist just after the fall of France in 1940, in The Lion and the Unicorn, Orwell saw the disaster as a "physical debunking of capitalism", it showed once and for all that "a planned economy is stronger than a planless one", though he was in no doubt that Hitler's victory was a tragedy for France and for mankind. The planned economy had long stood at the head of socialist demands; and National Socialism, Orwell argued, had taken from socialism "just such features as will make it efficient for war purposes". Hitler had already come close to socialising Germany. "Internally, Germany has a good deal in common with a socialist state." These words were written just before Hitler's attack on the Soviet Union. Orwell believed that Hitler would go down in history as "the man who made the City of London laugh on the wrong side of its face" by forcing financiers to see that planning works and that an economic free-for-all does not.

At its height, Hitler's appeal transcended party division. Shortly before they fell out in the summer of 1933, Hitler uttered sentiments in front of Otto Wagener, which were published after his death in 1971 as a biography by an unrepentant Nazi. Wagener's Hitler: Memoirs of a Confidant, composed in a British prisoner-of-war camp, did not appear until 1978 in the original German, and arrived in English, without much

acclaim, as recently as 1985. Hitler's remembered talk offers a vision of a future that draws together many of the strands that once made utopian socialism irresistibly appealing to an age bred out of economic depression and cataclysmic wars; it mingles, as Victorian socialism had done before it, an intense economic radicalism with a romantic enthusiasm for a vanished age before capitalism had degraded heroism into sordid greed and threatened the traditional institutions of the family and the tribe.

Socialism, Hitler told Wagener shortly after he seized power, was not a recent invention of the human spirit, and when he read the New Testament he was often reminded of socialism in the words of Jesus. The trouble was that the long ages of Christianity had failed to act on the Master's teachings. Mary and Mary Magdalen, Hitler went on in a surprising flight of imagination, had found an empty tomb, and it would be the task of National Socialism to give body at long last to the sayings of a great teacher: "We are the first to exhume these teachings." The Jew, Hitler told Wagener, was not a socialist, and the Jesus they crucified was the true creator of socialist redemption. As for communists, he opposed them because they created mere herds, Soviet-style, without individual life, and his own ideal was "the socialism of nations" rather than the international socialism of Marx and Lenin. The one and only problem of the age, he told Wagener, was to liberate labour and replace the rule of capital over labour with the rule of labour over capital.

These are highly socialist sentiments, and if Wagener reports his master faithfully they leave no doubt about the conclusion: that Hitler was an unorthodox Marxist who knew his sources and knew just how unorthodox the way in which he handled them was. He was a dissident socialist. His programme was at once nostalgic and radical. It proposed to accomplish something that Christians had failed to act on and that communists before him had attempted and bungled. "What Marxism, Leninism and Stalinism failed to accomplish," he told Wagener, "we shall be in a position to achieve."

That was the National Socialist vision. It was seductive, at once traditional and new. Like all socialist views it was ultimately moral, and its economic and racial policies were seen as founded on universal moral laws. By the time such conversations saw the light of print, regrettably, the world had put such matters far behind it, and it was less than ever ready to listen to the sayings of a crank or a clown.

That is a pity. The crank, after all, had once offered a vision of the future that had made a Victorian doctrine of history look exciting to millions.

Now that socialism is a discarded idea, such excitement is no doubt hard to recapture. To relive it again, in imagination, one might look at an entry in Goebbels's diaries. On 16 June 1941, five days before Hitler attacked the Soviet Union, Goebbels exulted, in the privacy of his diary, in the victory over Bolshevism that he believed would quickly follow. There would be no restoration of the tsars, he remarked to himself, after Russia had been conquered. But Jewish Bolshevism would be uprooted in Russia and "real socialism" planted in its place - "Der echte Sozialismus". Goebbels was a liar, to be sure, but no one can explain why he would lie to his diaries. And to the end of his days he believed that socialism was what National Socialism was about. That is a pity. The crank, after all, had once offered a vision of the future that had made a Victorian doctrine of history look exciting to millions. Now that socialism is a discarded idea, such excitement is no doubt hard to recapture. To relive it again, in imagination, one might look at an entry in Goebbels's diaries. On 16 June 1941, five days before Hitler attacked the Soviet Union, Goebbels exulted, in the privacy of his diary, in the victory over Bolshevism that he believed would quickly follow. There would be no restoration of the tsars, he remarked to himself, after Russia had been conquered. But Jewish Bolshevism would be uprooted in Russia and "real socialism" planted in its place - "Der echte Sozialismus". Goebbels was a liar, to be sure, but no one can explain why he would lie to his diaries. And to the end of his days he believed that socialism was what National Socialism was about.

He is Victory!

(Illustrated)

Sometimes one says that a person is the soul of a battle or of resistance. The Führer proves that this is more than a nice phrase. It applies to him so well that one would have had to invent the phrase if it had not already existed in the German language. Many a man has had power. Many can give orders. And some have the inner greatness that justifies their power and gives their orders power.

The Führer, however, lives in his grenadiers, who are doing more than soldiers have ever done before them. He lives in the men and women of his people, who with stubborn loyalty and confidence do the impossible. They do not obey his power and follow his orders, rather they obey and follow an inner voice named Adolf Hitler. He is the conscience of the German nation. All our virtue, bravery, good will, intelligence and sense of duty follows his example. He is the voice within us that accompanies our deeds and helps us overcome all obstacles.

What would we be without him? Spiritual movements and historical developments follow their own laws. Wars come and go like vast natural catastrophes. But it is not natural that a whole people rises to meet its great test, bringing forth miracles of bravery and confidence to a degree that no one could foresee, not even the best student of its nature. This goes beyond the natural course of things. Here we see spiritual forces that have neither historical nor biological foundations. The equation is simple: if one removes Adolf Hitler's spiritual powers, if one cuts the bands of faith that bind each of us to him, what is left? Only people who can do what is humanly possible, who can only bear what humans can bear, and who one day will succumb. It is not natural that after five years of such a war, after such sacrifices and burdens, we still believe blindly in victory and fight and work more fanatically and bitterly than we did on its first day.

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plan. He never feels alone. Nor are the people at home alone who suffer the heavy burden of air terror. They know that someone is there who knows their needs. He does not only cover their needs with the cloak of his sympathy; he is the one who is coining victory from their suffering.

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The poor fools! How can they know how happy we are that he is the person he is! The simplest and most faithful among our people worry about him. Is he sleeping? Is he healthy? What about his cares and burdens? We know well enough that his day too has only 24 hours, and that he is human. We realize that he does not know what Grenadier Schultze and worker Müller are thinking at the moment. No, he cannot read their minds. But he knows his people and their souls out of deep, almost prophetic knowledge. He knows what he can ask of them and what they can give, and that explains what the Grenadier Schultze and the worker Müller think. He feels their will and their faith, just as we feel his. He needs no divine powers, for he feels in himself the strengths of his great, brave people. It is a wonderful sense of connectedness. And is not that enough?

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Were this not the case, how could he bear the seemingly unlimited burdens of responsibility he carries! Back during what seemed to us happier days, we got used to calling him the greatest military commander in history. Should we change our minds now that he has not recently given us any great victories? Are we not thereby seeing the concept of

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History will not ask if the Commander Adolf Hitler fought on the Volga or in the Carpathians, rather if he gave his people the victory of life, the Reich greatness, and its children a happy future. The joy of a victor on the battlefield is a high point of human experience. Even greater, however, is the ability to fight against human pride by giving up outward successes, to wear out the enemy here or there by retreats, to give up hard-won ground to gain time, to amass reserve armies instead of laurel wreaths.

Imagine how many times during the great defensive battles the army corps that seemed to be doing nothing could have been moved elsewhere. What brilliant victories, what prestige they could have won, what jubilation they could have given the nation, what happy moments they could have given the commander and his soldiers. But the Führer resisted all the temptations of the moment, conscious of his larger responsibility to the near and distant future. He saves every man and every weapon he foresees he will need for the great battle that is coming. He has factories working for the future, even if it makes life hard for soldiers at the moment. He is holding back the use of new weapons for the right

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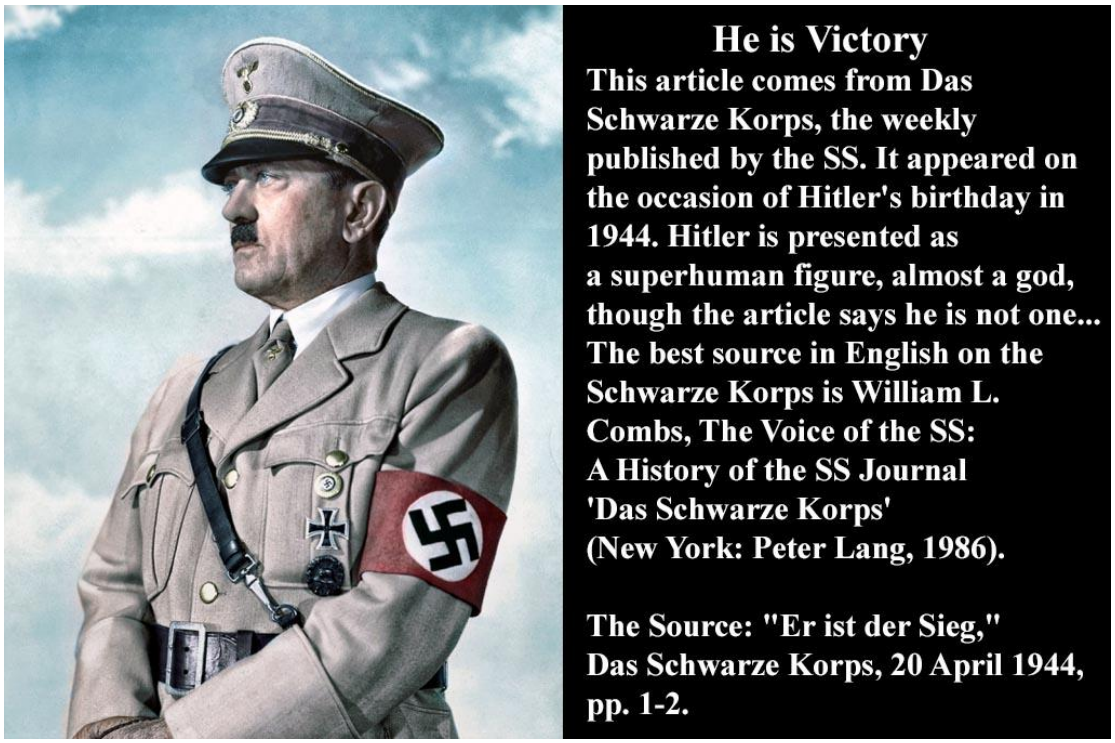
But there is one man who cannot lay down his burdens, who carries a hundred times more than anyone else, who does not weaken or falter, who does not confuse the forest with the trees. He is a granite wall we need not worry about, who is everything that is good and brave and true in us, who warms us with the glow of his great soul: the Führer!

Come what may: He is victory!


He is Victory
This article comes from Das Schwarze Korps, the weekly published by the SS. It appeared on the occasion of Hitler's birthday in 1944. Hitler is presented as a superhuman figure, almost a god, though the article says he is not one... The best source in English on the Schwarze Korps is William L. Combs, The Voice of the SS: A History of the SS Journal 'Das Schwarze Korps' (New York: Peter Lang, 1986).
The Source: "Er ist der Sieg," Das Schwarze Korps, 20 April 1944, pp. 1-2.

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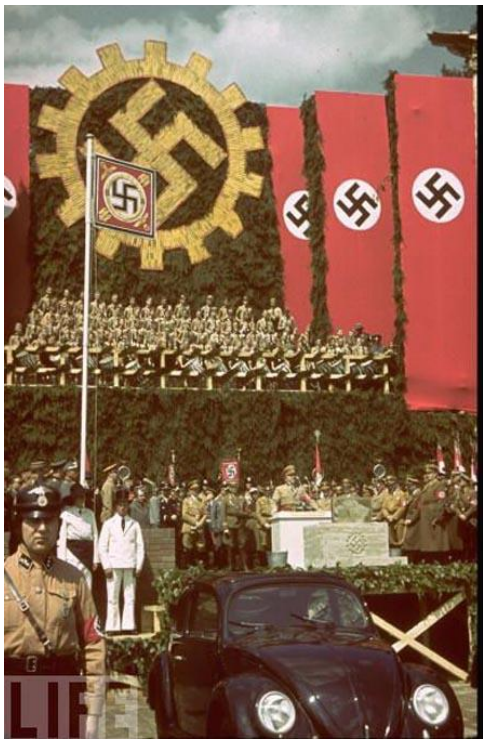

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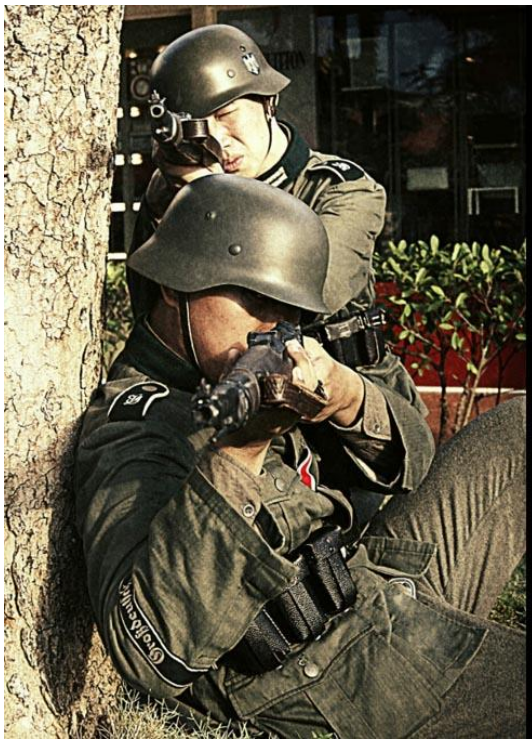

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Adolf Hitler Victorious

'Heils' for the Conqueror
is foto, made by Hitler's own pet fotographer, Heinrich Hoffman, ws the Fuehrer receiving the "Heils" of his troops as he rides in an open car through one of the captured cities on th Front.

This photo was taken during Hitler's visit to Heeresgruppe A headquarters on May 17, 1940. The local was an unknown Belgian town named Bastogne.

How Adolf Hitler came to Power

Legendary or mythical alliances could be formed with the Masters of the World or the Kings of War who reign over a city hidden somewhere in the east. Those who conclude a pact will change the surface of the Earth and endow the human adventure with a new meaning for many thousands of years… The world will change: the Lords will emerge from the centre of the Earth. Unless we have made an alliance with them and become Lords ourselves, we shall find ourselves among the slaves, on the dung heap that will nourish the roots of the New Cities that will arise.

In the early 1930s, the mood in Germany was grim. The worldwide economic depression had hit the country especially hard, and millions of people were out of work. Still fresh in the minds of many was Germany's humiliating defeat fifteen years earlier during World War I, and Germans lacked confidence in their weak government, known as the Weimar Republic. These conditions provided the chance for the rise of a new

leader, Adolf Hitler, and his party, the National Socialist German Workers' Party, or Nazi party for short.

Hitler was a powerful and spellbinding speaker who attracted a wide following of Germans desperate for change. He promised the disenchanted a better life and a new and glorious Germany. The Nazis appealed especially to the unemployed, young people, and members of the lower middle class (small store owners, office employees, craftsmen, and farmers).

The party's rise to power was rapid. Before the economic depression struck, the Nazis were practically unknown, winning only 3 percent of the vote to the Reichstag (German parliament) in elections in 1924. In the 1932 elections, the Nazis won 33 percent of the votes, more than any other party. In January 1933 Hitler was appointed chancellor, the head of the German government, and many Germans believed that they had found a saviour for their nation

Key Dates

JUNE 28, 1919 -TREATY OF VERSAILLES ENDS WORLD WAR I

In the Treaty of Versailles, which followed German defeat in World War I, the victorious powers (the United States, Great Britain, France, and other allied states) impose severe terms on Germany. Germany, under threat of invasion, is forced to sign the treaty. Among other provisions, Germany accepts responsibility for the war and agrees to make huge payments (known as reparations), limit its military to 100,000 troops, and transfer territory to its neighbours. The terms of the treaty lead to widespread political discontent in Germany. Adolf Hitler gains support by promising to overturn them.

OCTOBER 24, 1929 - STOCK MARKET CRASH IN NEW YORK

The plummet in the value of stocks that is associated with the New York stock market crash brings a rash of business bankruptcies. Widespread unemployment occurs in the United States. The "Great Depression," as it is called, sparks a worldwide economic crisis. In Germany, six million are unemployed by June 1932. Economic distress contributes to a meteoric rise in the support for the Nazi party. As a result, the Nazi party wins the votes of almost 40 of the electorate in the Reichstag (German parliament) elections of July 1932. The Nazi party becomes at this point the largest party in the German parliament.

NOVEMBER 6, 1932 - NAZIS LOSE SUPPORT IN PARLIAMENTARY ELECTIONS

In the Reichstag (German parliament) elections of November 1932, the Nazis lose almost two million votes from the previous elections of July. They win only 33 percent of the vote. It seems clear that the Nazis will not gain a majority in democratic elections, and Adolf Hitler agrees to a coalition with conservatives. After months of negotiations, the president of Germany, Paul von Hindenburg, will appoint Hitler chancellor of Germany in a government seemingly dominated by conservatives on January 30, 1933. However, so much successful!

Adolf Hitler, but also Stalin, and Mussolini constantly proclaim that they are chosen by destiny to bring salvation to this world, and they did. They claim they are the leaders of the creative youth who fight against their outlived elders. They want to give the *coup de grace* to liberalism and capitalism; they want to overcome immoral egoism by altruism; they plan to replace the anarchic democracy by order and organization, the society of "classes" by the total state, the market economy by socialism. Their war is not a war for territorial expansion, for loot and hegemony like the imperialistic wars of the past, but a crusade for a better world to live in. And they feel certain of their victory because they are convinced that they are borne by "the wave of the future."

It is a law of nature, they say, that great historic changes cannot take place peacefully or without conflict. It would be petty and stupid, they contend, to overlook the creative quality of their work because of some unpleasantness which the great world revolution must necessarily bring with it. They maintain one should not overlook the glory of the new gospel because of ill-placed pity for Jews and Masons, Poles and Czechs, Finns and Greeks, the decadent English aristocracy and the corrupt French bourgeoisie. Such softness and such blindness for the new standards of morality prove only the decadence of the dying capitalistic pseudo-culture. The whining and crying of impotent old men, they say, is futile; it will not stop the victorious advance of youth. No one can stop the wheel of history, or turn back the clock of time.

The success of this propaganda is overwhelming. People do not consider the content of alleged new gospel; they merely understand that it is new and believe to see in this fact its justification. As women welcome a new style in clothes just to have a change, so the supposedly new style in politics and economics is welcomed. People hasten to exchange their "old" ideas for "new" ones, because they fear to appear old-fashioned and reactionary. They join the chorus decrying the shortcomings of the

capitalistic civilization and speak in elated enthusiasm of the achievements of the autocrats. Nothing is today more fashionable than slandering Western civilization.

This mentality has made it easy for Adolf Hitler to gain his victories. The Czechs and the Danes capitulated without a fight. Norwegian officers handed over large sections of their country to Hitler's army. The Dutch and the Belgians gave in after only a short resistance. The French had the audacity to celebrate the destruction of their independence as a "national revival." It took Hitler five years to effect the *Anschluss* of Austria; two-and-one-half years later he was master of the European continent.

Hitler does not have a new secret weapon at his disposal. He does not owe his victory to an excellent intelligence service which informs him of the plans of his opponents. Even the much-talked-of "fifth column" was not decisive. He won because the supposed opponents were already quite sympathetic to the ideas for which he stood.

Only those who unconditionally and unrestrictedly consider the market economy as the only workable form of social cooperation are opponents of the totalitarian systems and are capable of fighting them successfully. Those who want socialism intend to bring to their country the system which Russia and Germany enjoy. To favour interventionism means to enter a road which inevitably leads to socialism.

An ideological struggle cannot be fought successfully with constant concessions to the principles of the enemy. Those who refute capitalism because it supposedly is inimical to the interest of the masses, those who proclaim "as a matter of course" that after the victory over Hitler the market economy will have to be replaced by a better system and, therefore, everything should be done now to make the government control of business as complete as possible, are actually fighting for totalitarianism. The "progressives" who today masquerade as "liberals" may rant against "fascism"; yet it is their policy that paves the way for Hitlerism.

Nothing could have been more helpful to the success of the National-Socialist (Nazi) movement than the methods used by the "progressives," denouncing Nazism as a party serving the interests of "capital."

Was it not true that, since the seventies of the last century, the ostensibly pro-labour Social-Democrats had fought all the pro-labour measures of the German government vigorously, calling them "bourgeois" and injurious to the interests of the working class?

The Social-Democrats had consistently voted against the nationalization of the railroads, the municipalisation of the public utilities, labour legislation, and compulsory accident, sickness, and old-age insurance, the German social security system which was adopted later throughout the world. Then after the war [World War l] the Communists branded the German Social-Democratic party and the Social-Democratic unions as "traitors to their class." So the German workers realized that every party wooing them called the competing parties "willing servants of capitalism," and their allegiance to Nazism would not be shattered by such phrases.

Unless we are utterly oblivious to the facts, we must realize that the German workers are the most reliable supporters of the Hitler regime. Nazism has won them over completely by eliminating unemployment and by reducing the entrepreneurs to the status of shop managers *(Betriebsfuhrer).* Big business, shopkeepers, and peasants are disappointed. Labour is well satisfied and will stand by Hitler, unless the war takes a turn which would destroy their hope for a better life after the peace treaty. Only military reverses can deprive Hitler of the backing of the German workers.

The fact that the capitalists and entrepreneurs, faced with the alternative of Communism or Nazism, chose the latter, does not require any further explanation. They preferred to live as shop managers under Hitler than to be "liquidated" as "bourgeois" by Stalin. Capitalists don't like to be killed any more than other people do.

What pernicious effects may be produced by believing that the German workers are opposed to Hitler was proved by the English tactics during the first year of the war. The government of Neville Chamberlain firmly believed that the war would be brought to an end by a revolution of the German workers. Instead of concentrating on vigorous arming and fighting, they had their planes drop leaflets over Germany telling the German workers that England was not fighting this war against *them,* but against their oppressor, Hitler. The English government knew very well, they said, that the German people, particularly labour, were against war and were only forced into it by their self-imposed dictator.

The workers in the Anglo-Saxon countries, too, knew that the socialist parties competing for their favour usually accused each other of favouring capitalism. Communists of all shades advance this accusation against socialists. And within the Communist groups the Trotskyites used this same argument against Stalin and his men. And vice versa. The fact that the "progressives" bring the same accusation against Nazism and Fascism

will not prevent labour someday from following another gang wearing shirts of a different colour.

What is wrong with Western civilization is the accepted habit of judging political parties merely by asking whether they seem new and radical enough, not by analysing whether they are wise or unwise, or whether they are apt to achieve their aims. Not everything that exists today is reasonable; but this does not mean that everything that does not exist is sensible.

The usual terminology of political language is stupid. What is "left" and what is "right"? Why should Hitler be "right" and Stalin, his temporary friend, be "left"? Who is "reactionary" and who is "progressive"? Reaction against an unwise policy is not to be condemned. And progress towards chaos is not to be commended. Nothing should find acceptance just because it is new, radical, and fashionable. "Orthodoxy" is not an evil if the doctrine on which the "orthodox" stand is sound. Who is anti-labour, those who want to lower labour to the Russian level, or those who want for labour the capitalistic standard of the United States? Who is "nationalist," those who want to bring their nation under the heel of the Nazis, or those who want to preserve its independence?

What would have happened to Western civilization if its peoples had always shown such liking for the "new"? Suppose they had welcomed as "the wave of the future" Attila and his Huns, the creed of Mohammed, or the Tartars? They, too, were totalitarian and had military successes to their credit which made the weak hesitate and ready to capitulate. What mankind needs today is liberation from the rule of nonsensical slogans and a return to sound reasoning.

Summary

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